

THE LATTER-DAY SAINTS MILLENNIAL STAR.

"Holiness unto the Lord."

No. 27, Vol. XXXIV.

Tuesday, July 2, 1872.

Price One Penny.

MINUTES OF A MEETING AT OGDEN, HELD SATURDAY AND SUNDAY, MAY 25TH AND 26TH, 1872.

On Saturday morning, May 25th, a large number of people assembled in the Ogden Tabernacle.

On the Stand were Presidents B. Young, Geo. A. Smith and Daniel H. Wells; Apostles Wilford Woodruff, Lorenzo Snow and F. D. Richards; the authorities of the Weber Stake of Zion, and several leading Elders from various places.

Choir sang—"My God, the spring of all my joys."

Prayer by Elder Wilford Woodruff.

Choir sang—"Come thou desire of all thy Saints."

Pres. D. H. Wells said the Lord had devised a plan for the salvation and exaltation of the human family, and he did not think anybody could improve upon it. It was the business of the Saints to obey the commandments and ordinances revealed from heaven. There were some things that we could not do according to our own pleasure if we desired to be saved. To enter the celestial kingdom we must obey the laws thereof, and so in regard to any of the kingdoms and glories of God; the ordinances appointed must be attended to. If they were not obeyed in the flesh, they must be attended to by proxy, the living being

baptized for the dead. So with all the ordinances. The ordinance of adoption must be attended to. The sealing power of the Holy Priesthood having been lost from the earth for centuries, marriages had been contracted and children born without the sealing ordinances being performed, and now the Holy Priesthood was restored, a great work had to be accomplished to bring all into the order of God. Man's nature was naturally religious. This was in consequence of his origin. The spirit of man is the offspring of God, and his thoughts naturally turned toward his Maker, to seek for a knowledge of the past and the future. But without the light of the Holy Spirit man was unable to comprehend God and his dealings with the children of men. The wisdom, knowledge and learning of the world were no aids to obtaining a knowledge of the things of God. A man must become as a little child to be able to receive the simple principles of the Gospel, and this was too humiliating for most of the rich and educated. It was the right of the Lord to rule on this earth, and a preparatory work is now being accomplished to open the way for his coming. The

Priesthood was restored and Temples had to be built, and the people instructed and brought into a condition to receive him at his coming. It required strength of mind and independence of character to come out of the popular channel and enter into the straight way that leads to the lives. Some people talked about tyranny and the "one man power," but there was no tyranny so great as the opinion of the world. The Lord would not force men to heaven; they must come of their own free will and accord, and obey his commandments, because they loved truth and righteousness. Men must prove themselves to be true and faithful before they would be entrusted with the eternal riches. God would not give his treasures into the hands of people who would turn them over into the hands of the devil. It would be better for men never to obey the Gospel than to receive it and turn away from it, thus "crucifying the Son of God afresh and putting him to open shame."

Pres. Wells concluded by exhorting the Saints to be faithful, that they might overcome and obtain an inheritance in the kingdom of God.

Elder Edward Stevenson said he had always found that the Saints who lived their religion, no matter what their circumstances, were happy and enjoyed life. This was because we had received the truth as it is in Christ. The speaker referred to the condition of the earth in the beginning, and showed that it would be restored to its pristine glory through the faith of the Saints. He also recited some of the history of the Church during the persecutions, when Bogard, a Methodist preacher, led mobs against the Saints, and when Joseph the Prophet was sentenced to be shot on the public square. He testified that the Lord had always made a way for the escape of his people, and that they rejoiced in the midst of their trials. The efforts made to destroy us had always resulted in our good, and in bringing us forward before the attention of the world. As regards the things of God, it might be said we were born blind. But the Elders of Israel were sent forth to open the eyes of the people, so that they might see the kingdom

of God and be led to receive it and enter into it by obedience to the ordinances.

Elder Stevenson then touched upon the influence exerted by mothers on the rising generation and their responsibilities in consequence, and closed by bearing testimony to the truth of the Gospel.

Choir sang—"The Towers of Zion soon shall rise."

Prayer by Elder Chester Loveland.

2 p.m.

The North Ogden Choir sang—"An angel from on high."

Prayer by Elder Lorenzo Snow.

North Ogden choir sang—"Great God attend while Zion sings."

Elder Wilford Woodruff said there was a difficulty in the minds of men in regard to understanding the things of God. The cause he believed to be a lack of faith. There was a veil over the earth; the face of God was concealed from view, and the heavens were hid from the gaze of men. Faith was therefore necessary, it being "the assurance of things not seen." It was by faith that the ancients obtained the blessings of God, and by faith this work was established by the Prophet Joseph, and by faith the Prophet Brigham led the people here to establish the kingdom of God in the mountains. By faith our brethren had lately been delivered out of the hands of their enemies. By faith we would have to build Temples, and perform the work required of us. By faith farmers should take care of their wool and dispose of it to manufacturers at home, who, by faith, should work it up into cloth; and, by faith, this people must unite their efforts till the "Order of Enoch" could be introduced. The world was infidel. If they had any faith in the Bible, they had a very awkward way of showing it, for if they professed to believe it, they would oppose it if it was read to them. Light had come into the world, the veil had been parted, angels had descended, and a message had been sent from heaven; but men would not accept it, because they "loved darkness rather than light," and priests and people and all the fallen spirits were stirred up against it. But in spite of this

the work would go forth, the world would become more and more wicked, but God would protect his people, the Saints would be gathered, Zion would be redeemed, the words of the Prophets would be fulfilled, and all would be brought about by the faith of the Saints.

The building up of the Latter-day kingdom was the greatest work ever required of any people on the earth. No men had ever been required to labor to the extent of the work expected of the Elders of this Church. But they had every encouragement to persevere, for no power of earth or hell could overturn the purposes of the Almighty, but his work would prevail, being accomplished by the exercise of faith. It was better to serve God than the Evil One. It would pay better. The earth was the Lord's and all therein, and he would give it to his people according to their works, while those who went to hell would find it did not pay for the trouble of going there. But no man would ever be sorry for any work performed in the service of the Lord; it would be found to be a paying business. Elder Woodruff then exhorted the people to co-operate in their labors in all things, and to train up their children in the faith of the Gospel, and invoked the blessings of God upon them.

Pres. Geo. A. Smith spoke on the policy of nations endeavoring to produce within their own limits everything necessary for their own consumption. He contrasted the policy of England with that of Spain, the former cultivating the arts and carrying out the principles of domestic economy, and the latter searching on foreign shores after gold—one producing wealth and power and the other only fostering an illusion and falling into national weakness. Traced the progress of manufactures in Utah, and showed the folly of sending our wool out of the country, leaving the factories idle. Pres. Smith alluded to the failure of those who with lusty lungs had lied to the world about the "Mormons," but said as long as Zion lived by the principles of righteousness they might expect to be lied about. He was on his way to the Philadelphia Convention, but not to yield one principle of our

faith that we might get along easier with the world. The Lord would take care of his people while they were true to him and his work.

North Ogden choir sang—"The glorious day is rolling on."

Prayer by Elder C. W. Penrose.

Sunday, 10 a.m.

The Tabernacle was crowded in every part. Elder John Taylor of the quorum of the Twelve, Bishop Nichols, of Box Elder and other Elders augmented the number on the stand, and additional visitors from Salt Lake and other places flocked in to attend the services.

The Brigham City choir sang—"Sweet is the work, my God, my King."

Prayer by Elder Wm. Willes.

North Ogden choir sang—"I'll praise my Maker while I've breath."

Elder John Taylor addressed the congregation. He commenced by showing the absolute necessity of the inspiration of the Holy Spirit to understand and teach the things of God, and of compliance with the conditions of the Gospel in order to obtain that spirit. A knowledge of the arts and sciences, he argued, no matter how profound it might be, without the light of the Spirit of God, would not make manifest the things of the kingdom of God. In the words of Jesus no man could see the kingdom of God unless he was "born again." With all the failings and imperfections and follies of the Saints they were called of God to perform his work. He could not call angels, for they were not the proper associates of man in his present state; he had to choose men of like passions as others. God commenced this work by revealing the Gospel to Joseph Smith, and organizing his Church, with Apostles and Elders, and Bishops, etc., after the same pattern as of old with the same spirit and blessings. These men went forth without purse or scrip, and the people who received their testimony saw the power of God manifested, and the spirit they received led them to understand the necessity of gathering together to build up the Zion of God. When the Elders first went abroad to preach the Gospel they were instructed

not to preach the gathering. But as soon as the people were baptized and had received the Holy Ghost by the laying on of hands the gathering could not be kept from them; they dreamed about it, and the Spirit of the Lord bore testimony to them of the things of God. Elder Taylor then touched upon the position occupied by the people when gathered as members of the Church, and also as citizens of the United States, amenable to the laws of the land as well as those of the Church, being both spiritual and temporal persons connected with time and eternity, and with God as well as man. In all this we desired the direction of God who was the Author of the principles of nature which he revealed to men and they claimed the honor of the discovery. The difference between them and us was, they wanted to put God out of the question, and we wanted him in everything. God would overturn the works and kingdoms of the world, but would enable and exalt those who put their trust in him. And if we continued to serve him he would put our enemies to shame as he had lately put to shame the wretches who had plotted against us. And he would turn and overturn till he had put all enemies under his feet, and his people delivered from all oppression would unite in loud Hosannah's to God and the Lamb. It was the business of the Saints to do right, keep the Spirit of God as a living light in their bosoms, and follow his guidance in temporal as well as in spiritual things, and he would show to them that "the wisdom of God was greater than the cunning of the devil." The speaker then alluded to the accusations against Pres. Young, and to those against leading men in the nation, and said when the latter were out of office few would stand by them, but as regards Pres. Young, the people would sooner see his face than that of any man on earth (cries, "we would, that's so"). Elder Taylor concluded by saying we had commenced a work, and we would go till it was finished, commenced to fight a battle, and would surely triumph in the outcome.

Pres. George A. Smith hoped as the brethren advanced in temporal prosperity they would not forget nor

neglect the obligations imposed upon them in the Gospel. He particularly urged the importance of keeping the Sabbath as a day of rest, reflection, worship and improvement. Also the benefits of Sabbath Schools, and the necessity of a proper training of the young. Advised the brethren and sisters to act as Sunday School teachers, and to organize Bible classes, which were calculated to do an immense amount of good. Recommended the use of the Catechism, written by Elder John Jaques, both by children and the Elders; also placing in the hands of the young the Bible, Book of Mormon, Doctrine and Covenants, and other standard works of the Church, as well as the *Juvenile Instructor*, to the exclusion of the trashy books imported from the East. President Smith said he had been much pleased with the paper published in this city, the *Ogden Junction*, which had done much good in disseminating correct news and defending the cause of truth and recommended the people not only to sustain it with their means and influence, but to send it abroad. The Speaker then referred to the great work accomplished under the direction of President Young and the Twelve, in bringing the community here and developing the country, which he considered the greatest work done in America. Spoke of the light taxes in Utah, which were merely nominal. Not designed for men to make a great living out of them; but to meet the necessary expenses of the Territory. Alluded to the exacting by officers of the Federal Courts here of fees in excess of what the law allows, and said he would not like to be in their boots. He said he was going to the Philadelphia Convention, and though a polygamist, expected to take his seat as representative for Utah. He did not believe that the majority of the Republican party sanctioned the proceedings instituted against us. This people expected to live and triumph when their enemies had gone to their own place. We had outlived a half a dozen generations of scoundrels who had mobbed and plotted against the Saints, and would if we kept alive in the things of the kingdom, come off victorious over every adversary.

Brigham City choir sang—"Great is the Lord 'tis good to praise."

Prayer by Elder R. L. Campbell.

Sunday, 2 p.m.

About two thousand persons were present; the aisles and doorways and the vestry, as well as all the seats were full, while hundreds stood outside the building unable to gain admittance.

Ogden City choir sang—"Behold the mountain of the Lord."

Prayer by Elder Moses Thatcher.

Brigham City choir sang—"Ye children of our God."

The ordinance of the Lord's Supper was administered, a new and elegant set of silver plate baskets and cups being used for the purpose. The Stand having been refurnished with crimson velvet cushions and appropriate fittings looked, with the new sacrament service, very handsome.

Elder H. W. Naisbitt spoke on the distinctiveness and individuality of "Mormonism." Tracing the origin and names of the various christian sects, he showed that none of them were the Church of Christ, but of the persons who founded them, while this Church was established by the revelations of God, and was stamped on every part with the seal of divinity. He touched on the decadence of regard for the marriage covenant, and showed how Joseph Smith by laying down the principle of marriage for eternity under the regulation of the Holy Priesthood, prepared the way for social redemption. He next commented upon the political aspect of "Mormonism" as the defender of individual liberty and national freedom, and urged the necessity of the Saints preserving the individuality and distinctiveness of their faith, by avoiding intermarriages and intimate association with the outside world.

Elders H. B. Smith and G. Stringfellow each made a few remarks upon the importance of obedience to the counsels of the servants of God, and bore testimony to their knowledge of the work.

President Brigham Young said the Gospel of life and salvation was the best institution that mortal beings could invest in. In the financial

world men came together to project their plans, and arrange for the most profitable transaction of business, and they carefully scanned every particle and every branch of their affairs. The Saints were engaged in a higher branch of business than any mercantile institution in the world. It was wise then for them to come together frequently to talk over these matters, and learn the best course to pursue, that they might gain the desired object, namely, to gain all that lies before us, life, light, intelligence, health, and all that is worth possessing here, and also in a higher state of existence, where there would be a higher development of the knowledge obtained here, until all that could be enjoyed by intelligent beings was obtained in the celestial kingdom of God.

President Young then showed that the Saints of the present day were in a more favorable position to advocate the truths revealed to them than the ancients were, because they have the records of the past to refer to as proof of their testimony, and could read in the Scriptures the same truths they had embraced, and see therein what was to be the result of their labor—the fulness of glory shining at the end of this vale of tears.

He then advised the people if they wanted wealth, riches and happiness, not to be in a hurry; but to be calm, contented, and not let their pulse run up to 120, but to keep it down to 70 or 75, and whenever a meeting was called, to attend it, listen to every word that was said, that they might weigh and discern between what was of God and what was not, and that they might grow in grace and in a knowledge of the truth. Also not to work till the last minute before starting to meeting, but to take time to prepare themselves, and then be prompt to the minute. This was the way to get rich. Outside of this community there was not a people, as a people, who were so well off as the Saints in these mountains. More women and children, with their husbands and fathers, slept under their own roof in Utah, than an equal number in any other place, and fewer went without food and clothing than in any other part of the earth. How many here had been taken from cellars

and garrets where five dollars would purchase all they owned, and brought here and taught how to cultivate the soil and make themselves comfortable! Yet, after becoming comparatively independent, they would lift their heels against the Almighty. People could be seen here now with their fine new wagons and carriages and teams, while their barns were full of hay and their granaries full of wheat, who before could not keep even a cat, for they had nothing to feed it with. The Saints in Utah needed preaching to more than any other people on the earth. They knew the way, but were forgetful, and needed some one continually to remind them of their duties. Then he would say, attend the two-days' meetings which had been appointed. Never eat a mouthful of food in the morning till they had called their families together and prayed with them, asking that they might do something during the day for the benefit of the kingdom of God on the earth. Men were in such a hurry they had no time to pray, and did not know what to do first, and women were the same. That was not the way to get rich. He would reduce his advice to a simple saying: "Keep your dish right side up, so that when the shower of porridge comes you can catch your dish full."

President Young then advised the ladies not to be in a hurry if they wanted to be good housewives, illustrating, by an anecdote, how a housekeeper by being thoughtful and deliberate, making every step count, could accomplish three times as much as one who ran hither and thither, sometimes not knowing what she was running after.

He then animadverted on the foolish fashions of the times, the loose sleeves—which he called "grave-sweepers"—and other follies in men's apparel, which was the fault of the tailors, who would cut garments to suit themselves instead of their customers. Also on the ridiculous long trains, sweeping the streets, worn by ladies; and the camel's hump deformities in which they indulged, piling on twenty-four yards of material in a single dress, and at parties putting a dozen or more yards in a skirt, with

about three-fourths of a yard in the waist. He counseled moderation in these things, and advised the sisters to wear that which was neat and becoming to them, irrespective of what was the style in London or Paris, or any other place, and to satisfy themselves rather than other people. He would say, take the surplus from this extravagance in dress, and devote it to gathering the poor from the old world.

On the subject of the gathering, he referred to the sisters in a Southern settlement, who agreed to donate the eggs laid on Sundays to the P. E. Fund. In a short time they had \$800 on hand saved for this purpose. If Ogden had commenced this at the beginning of the year they would have had thousands of dollars to send for the poor. They should stop using tobacco and liquor, and tea and coffee, and devote the means thus expended to bringing the poor Saints from abroad.

President Young then referred to the unbelief existing among people who professed to believe in the Bible, and showed that the only way to know whether the teachings of Christ and his Apostles were true, was to obtain the inspiration of the Holy Spirit. For forty years the Elders of this Church had labored to acquaint the world with our principles, but still the greatest misconception prevailed concerning them. The reason was, the liars were more industrious than those who preached the truth. He would advise everybody to scan what they read and heard, and obtain the light of the Spirit, that they might know the truth.

In conclusion he said—"We want the Spirit of God in all our labors, from the lowest to the highest in the kingdom of God. We want the Spirit of God to guide and direct us through this world, that we may learn how to gather earthly riches, and also the riches of eternal lives. May God bless you. Amen."

Brigham City choir sang—"Hark the Song of Jubilee."

Also by request—"Hard times come again no more."

Benediction by President George A. Smith.—Ogden Junction.

THE MORMON QUESTION.

Now that the Supreme Court of the United States has decided that Justice McKean is not infallible in his judgment or applicability of law, and that the administration under the paternal dictation of Rev. Newman was all wrong in its Utah policy, the time has come to treat the Mormon question on the basis of good common sense. Before proceeding far the government ought to be able to understand that we want these Mormons just where they are, for practical purposes. They came to the country more than a quarter of a century ago, and have made a desert blossom. It was their habits of frugality that enabled them to subsist in such a country, and but for their peculiar faith which they strove to preserve by isolation from other and antagonistic religions, the half-way house of the continent would not have been built. The Mormons were a great help to emigrants to this coast in the early days. We have to thank the faith of the Mormons for affording a resting-place to the pioneers of our State on their way across the plains. Trained in the school of frugality and temperance, these Mormons are essential to make the country they inhabit flourish.

We know of no other people who would be content to take the limited

acres of a Mormon family, and by patient industry make them productive. As the fertility of other sections is known to the residents of Salt Lake Valley; as they know of the limitless wheat fields of California, where the food supply is made so abundant by comparatively little labor, and fortunes are piled up in a single year by the crop from thousands of acres, to what cause can we attribute the contentment and patient industry of the Mormon who clings to his few acres that require irrigation to produce enough to keep his family from the beginning of the year to its end, but that he has subdued them from nature and it is his home, endeared to him by associations richer than the chances of wealth elsewhere, and to a faith that makes him religiously gregarious? Root out the Mormons, and there is no people so trained as to be able to take their place. Practically they are wanted just where they are. * * *

If the government can be made to appreciate the condition of affairs in Utah, it will let well enough alone and dispense with all such intermeddlers as McKean and his coadjutors. Policy, not punishment, is the demand, and statesmen, not bigots, are required to see and carry it out. — *Sacramento Union*.

A SAD SHOWING.—Drawing attention to the declaration made by an ultramontane deputy, "that that is not a powerful State which possesses a strong military power and widely extended frontiers, but that in which the commandments of God are revered," Dreydorff has compared, in an ably written exposition, the following statistical figures. According to statistical tables, there are in London for every 100 legitimate births 4 illegitimate, in Leipsic 20, in Paris 48, in Munich 91, in Vienna 118, and in Rome 243, or nearly 61 times more than in London. That is to say, a well-regulated family life is rather the exception than the rule in the residence of the Holy Father. How does it stand with regard to public security in the different countries. In England one murder occurs for every 178,000 inhabitants; in Holland, one for 163,000; in Prussia, one for 100,000; in Austria, one for 57,000; in Spain, one for 4,113; and in Naples, one for 2,750; but at Rome, in the Patrimony of St. Peter and the Jesuits, there is one homicide for every 750 of the inhabitants. This second statistical collation proves that at Rome, where, in addition to the Pope, the General of the Jesuits still resides, and where the blessings of Jesuitism were always to be had direct from the source, there are 237 times as many chances of being murdered as in heretical England, and 1334 times more than in Prussia, two-thirds of which are inhabited by heretics. "By their fruits you shall know them."—*Schlesische Zeitung*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JULY 2, 1872.

NO ADMISSION FOR UTAH.

THE American mails received since our last issue bring us news that Congress has adjourned, and again there is no action to admit Utah.

Why? Why has not Congress admitted Utah to State-hood?

That the force of this simple question may appear, it is but proper that we briefly review the course taken by Utah to obtain admission to the sister-hood of States.

A quarter of a century ago, in 1847, Utah was first settled, chiefly by natives of New England and the Middle States. At the time of this first settlement it was Mexican territory. These settlers, as citizens of the United States, were the first to fling to the breeze the Stars and Stripes in the desert that they then chose to be their future home. At this time war was raging between the United States and Mexico. As a result of this war, all of what is now Utah, together with other territory, was ceded to the United States by the Mexican government, according to the terms of the compact commonly known as the treaty of Gaudalupe Hidalgo, which was ratified in 1848. During this year the pioneers were reinforced by a large accession to their numbers, among whom were many of the Mormon Battalion, who had been engaged under Col. P. St. George Cooke in this very war with Mexico.

These hardy frontiersmen, in the beginning of 1849, organized a Provisional Government, adopted a State Constitution, and sent a delegate to Congress with it, praying for admission into the Union as a State. They were encouraged to take this early action because of a clause in the treaty referred to, providing, that those who should fail, for one year after the signing of the treaty, to elect to continue citizens of the Mexican government, should be incorporated into the Union, and be admitted at the proper time (to be judged by Congress) to the enjoyment of all the rights of citizens of the United States according to the principles of the Constitution.

The prayer for admission was not granted; and it was not till the latter part of 1850 that Congress passed an Organic Act providing even a Territorial government for Utah. While the national councils were inactive in Utah affairs, however, the Provisional Government was not idle. Before the Organic Act was passed, six counties were fully organized and properly officered, several cities were incorporated, and extensive public improvements were made.

In 1856, Representatives of the people, chosen from all parts of the Territory, met, formed another Constitution and drafted a memorial. These were submitted to the people, unanimously approved, and then presented to Congress, but again to no purpose.

In 1862, Representatives chosen by the people again met, and agreed on some amendments to the Constitution of 1856; the amendments were approved

by the people and application for admission again made. This third appeal was as futile as those previously made.

Again at the beginning of the present year the people elected delegates, who met, adopted a Constitution with a memorial to Congress, praying again the fourth time for admission into the Union as a sovereign State. This Constitution was submitted to the people, approved by a majority of some 25,000 votes, presented to the Congress which has just adjourned, and has been treated in the same manner as the previous applications.

May we not reasonably ask, Why has not Congress admitted Utah to Statehood? The spirit and wording of the treaty referred to, guarantee this right; it was announced in the Congress just closed, that the pledge contained in the treaty to "incorporate into the Union" those citizens of the ceded country, and to admit them "to the enjoyment of all the rights of citizens of the United States, according to the principles of the Constitution," was intended to provide sovereign Statehood for the ceded Mexican dependencies.

Again, Utah has the right to admission agreeably to oft repeated precedents established by Congress itself, for its population as taken by the United States Marshal, is larger than were those of eighteen States of the Union when they attained their admission; three out of this eighteen having been admitted as States since Utah first applied in 1849.

Then why is Utah not admitted? Congress has never answered this. It would not do for them to state that admission was denied because the majority of the citizens of Utah are Latter-day Saints; for the Constitution distinctly says "All men have a natural and inalienable right to worship Almighty God according to the dictates of their own conscience * * * and no preference shall be given by law to any religious society; nor shall any interference with the rights of conscience be permitted."

We are not told why admission is refused, but are confident in averring, that, under the Constitution of the United States, there is no justifiable cause for refusing to admit Utah; and so, our question goes unanswered.

J. G. B.

DEPARTURE.—The Guion & Co.'s mail-steamer *Nevada*, Captain Forsyth, sailed on Wednesday, the 26th ult., from this port for New York, having on board 396 Saints from Scandinavia, 28 from the British Isles, and 2 from Holland, making a total of 426.

On this ship we have returning to their families and friends in Utah—Elder George Reynolds, who has been faithfully laboring in the Liverpool Office for a year past, but who is now released because of ill health; Elder John Roberts, who has been laboring in Wales for a year past; Elder Erik Petersen, who has been laboring in the Stockholm Conference the past three years; Elder Jacob H. Jensen, who has been laboring the past three years in Aalborg Conference; Elder Poul Poulsen, who has been a Traveling Elder in the Aalborg Conference the past year, and Elder Anthon H. Lund, who has been laboring the past year in Copenhagen Conference, principally in the *Skandinavian Stjerne* Office.

These Elders return to their homes with our heartfelt blessing, and our earnest prayer is, that they, with the Saints who accompany them, may have a safe, speedy and pleasant journey, arrive safely in Zion, and be found worthy to partake of the blessings there in store for the faithful.

THE MANHATTAN.—We learn by telegraph that this steamship, on board of which were Elders Brinton, Schoenfeld, Pyper and John, and other Saints to the number of 221, arrived safely at the port of New York on Thursday, the 27th ult.

THE NEVADA.—This steamship arrived at Queenstown safely on Thursday, 27th, and then proceeded on her way to New York.

APPOINTMENT.—Elder Reynolds' failing health requiring his return to Utah, Elder James G. Bleak has been released from his appointment to the Birmingham Conference, and appointed to labor in the MILLENNIAL STAR department.

CORRESPONDENCE.

AMERICA.

Ogden, June 5, 1872.

Pres. Albert Carrington,

Dear Brother—The spirit of the people of Zion has been that of silent, fervent, gratitude to God for the overruling triumph of the law in Utah, through the rulings of the U. S. Supreme Court.

The good people of Ogden and vicinity enjoyed most richly the visit of President Young and his company on the 26th and 27th ults., on which days there was the greatest and most crowded congregation ever known at our Tabernacle. The President spoke so as to be distinctly heard an hour and three minutes. The good people of Brigham City and vicinity are anticipating a similar season of refreshment and blessing on the 8th and 9th insts. The home missionaries are holding a series of two days' meetings in all the settlements of Weber County, which meetings are already resulting in visible benefit to the people. Our cool and showery spring, though perhaps not quite so forward as some, has given the husbandman a broad and heavy stand of crops. While writing, thunder indicates the near approach of more rain. There are not grasshoppers enough reported to cause alarm in any quarter that I have heard of.

Ere this you are again in place at the head of the European Mission, with head and heart warm and active for the improvement and emigration of the Saints. The Lord and the

angels help you, together with all good Saints in Utah, to deliver the greatest possible number.

With love to yourself, the brethren in the Office and in the Mission, I am your fellow-laborer for Zion in the new and everlasting covenant.

F. D. RICHARDS.

Salt Lake City, June 4th, 1872.

Elder Geo. Reynolds,

Dear Brother—Peace and quiet reign here at present, there being nothing of an exciting nature going on. It is like a calm after a storm. This is a result of the enemies of the people being rendered comparatively powerless by the recent decision of the Supreme Court of the United States in favor of law and right in the Clinton-Englebrecht test case. Although baffled in the carrying out of their nefarious schemes against the peace and liberties of the "Mormons," their feelings of malignity have by no means abated. You would see by the *News* that Judge Hawley recently repudiated the authority of Territorial Marshal McAllister, asserting that the latter had no power to serve a venire. He did this too in the face of the Supreme Court of the United States' decision, which affirmed that the Territorial Marshal was the proper officer to transact such Court business, by stating that in the summoning and impanneling of juries the Territorial law must be complied with, which law imposes those duties upon the Territorial and not the United States

Marshal, except when relating to the finding and trying of cases coming under the U. S. laws.

Official instructions have been issued for the summoning and impanneling of a U. S. grand jury for the July term of the Third District Court, and I am reliably informed that parties will be arrested under the law of 1862 and tried under the same for polygamy. This will, doubtless, if carried out, be the means of testing the validity of the law; for, should convictions be the result of such trials the cases would certainly be appealed on the ground of its unconstitutionality. We, of course know it is an unconstitutional law, because it infringes upon our guaranteed religious freedom.

If the present Federal judges had a tinge of consistency or good sense they would at once resign, but they still hang on, notwithstanding their recent defeat. McKean has not yet returned, having been engaged for some time past endeavoring to lobby special measures of legislation for Utah through Congress, but he has signally failed in this.

It is considered, in view of recent events judicial, that President Grant cannot do otherwise than remove the Utah judges, as their retention in office might prove damaging to his interests in the coming Presidential campaign, for Grant's opponents will be likely to hold up before the public all the instances of official corruption under his administration.

Many changes have taken place here during the brief period of your absence. Many plots of ground in the vicinity of what is considered the business portion of town, and which were formerly either vacant or covered with small and insignificant buildings are now graced with imposing rows of fine stores and other structures. I am sorry to say also that, under the fostering care of the Federal judiciary here, wickedness and corruption in some of their most disgusting forms have not diminished, but on the contrary have considerably increased.

Business which had been dull for some time past is getting quite lively again.

Brother George A. Smith having been elected alternate delegate at the

republican convention held in this city some time since, left for Philadelphia May 27th, to attend the national republican convention to be held there on the 5th inst., for the nomination of President and Vice-President of the United States.

Brother Geo. Q. Cannon is expected home in a few days from Washington. It is understood that Utah or Deseret will not gain admission into the Union as a State during the present nearly expired session of Congress.

I presume that brother Carrington is with you ere this. Please remember me kindly to him and all old acquaintances.

Accept of my kind regards for yourself, and believe me to be, as ever,

Your friend and brother,

JOHN NICHOLSON.

AT SEA.

Off Queenstown, June 27, 1872.

President A. Carrington.

Dear Brother—After leaving the Mersey at one p.m. the 26th, we had rain and mist during the afternoon, in the evening it cleared up. The wind was entirely against us. This morning it is a little more in our favor. All is well, the Saints are enjoying themselves, and though the English and Scandinavian portions cannot talk to each other, they have discovered that they can sing some hymns to the same tunes, which is a bond of fellowship. The assistant stewards are fulfilling their duties with a zest and tact that would make one think it had been their business all their lives. Though the sea is calm, some were sea-sick last night.

Brother Peterson organized the company last evening. He divided the company into seven wards or divisions (6 Scandinavian and 1 English) and appointed an experienced and suitable Elder to preside and look after the interests of each of these wards. He also appointed the Captain of the Guard, &c.

Our people were all mustered last evening by the Union Company's agent, and their tickets examined and taken possession of, and stow-aways looked for, all was found right.

Yours faithfully,

GEO. REYNOLDS.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 412.

Early in the month of September commenced the memorable house burning in Hancock County. The successful prosecution of the building of the Temple and the rapid strides made in erecting the Nauvoo House, seemed to tempt the cupidity of the neighbors of the Saints. The anti-Mormons realizing also that the murderers of Joseph and Hyrum were acquitted, that the city charter of Nauvoo was repealed and the Saints, in a manner placed outside the protection of the law, did not hesitate to commit any outrage. At Lima and Yelrome they set fire to buildings and stacks of grain, and fired upon brother Clark Hulet and the children of brother Durfee.

When the news of the proceedings reached Nauvoo the First Presidency sent to those places advising the people to offer their property for sale to the mob, remove the women and children to Nauvoo as quickly as possible and for the men to remain there quietly and watch the movements of the mob. In a letter to the President of the Yelrome Branch, President Young stated that "The object of our enemies is to get opposition enough to raise popular excitement, but we think it best to let them burn up our houses, while we take care of our families and grain." In accordance with his counsel the citizens of Yelrome proposed to the mob to sell them their landed property and improvements, reserving only the crops, on which they were dependent for their bread, and take in payment cattle, wagons, and such things as they could use in removing their families. But still the persecution continued, with the most diabolical persistency. Volunteers were called for in Nauvoo to go with their teams and assist in bringing in the families of the Saints from the isolated settlements where the mobbing was most violent to that place; in response to which, one hundred and thirty-five teams were sent forthwith. During this time J. B. Backenstos Esq., Sheriff of the county, who on more than one

occasion had proved himself a friend of the Saints, and disposed to maintain the peace, was doing all he could to quell the inclination to mob, which had become so prevalent. He even went to Warsaw and tried to raise a posse to stop the burning, but was unable to get a single man to assist him.

About this time Bishop George Miller was arrested at Carthage on a charge of treason. An officer, with writs against President Young and the Twelve also, visited Nauvoo. The charges were for aiding and abetting Joseph Smith in treasonable designs against the State, for being officers in the Nauvoo Legion, for building an arsenal, for keeping cannon in times of peace, for holding a private council in Nauvoo, and for holding correspondence with the Indians. He, however, left without making any arrest.

Sheriff Backenstos wrote to President Young from Carthage on the 15th advising him to organize two thousand well-armed men, and hold them in readiness for immediate service when he might call upon them; and stated that he could not reasonably expect support from those citizens called "Jack Mormons." The term "Jack Mormons" was in those days applied to persons who did not belong to the Church, but were friendly to its members.

The course of President Young had been to suppress excitement among the people, that they might not be led to commit acts of aggression, for he wished the world at large to see who the real aggressors were. He was willing for the sake of preserving peace and as a means of gaining security and order for the time being, to agree with the mob to leave the State in the Spring. At the same time the Saints had observed the law, magnified the Constitution and done more towards developing the resources of the State than any or all the rest of its inhabitants.

Notwithstanding the perilous condition of the Saints and the continued depredations of their enemies in the

adjoining districts, in Nauvoo the people continued their labors upon the Temple, determined to rear it at all hazards. The steeple and tower were completed by this time and preparations were being made to hold the October Conference in it. Indeed so great was the anxiety to complete it that it was decided that all the carpenters that could be obtained should be put to work at it immediately, while others should gather the harvest and attend to other labors.

The persecutions of the mob were not confined to the members of the Church; they were also felt by those who were favorable to them, and who wished them to have their rights. Sheriff Backenstos, previously mentioned as being friendly to the Saints, rode into Nauvoo on the 16th of September, in great haste and appearing much excited. On the previous day he had been driven by the mob from his home in Carthage, from which place he had gone to Warsaw, and sought refuge for the night. There he learned that the mobbers were very much enraged at him for trying to stop the burning of property, and that they were determined to take his life if possible, and, in fact, that they had planned to waylay and kill him on his way to Nauvoo. On starting the next morning, he got a man to accompany him a portion of the way. Soon after they parted company, he (the Sheriff) saw a party of the mob pursuing him

on horseback, and though he drove his horse as fast as he could, he riding in a buggy, they gained upon him in the chase, and one of them who rode the swiftest horse would likely have overtaken him had his horse not fallen and thrown him. The mob now took a cut-off to intercept him, and gained on him so rapidly that they were within two hundred yards of the Sheriff when he came up with O. Porter Rockwell and John Redden, who were engaged in removing sick families into Nauvoo from the burnt district. They seeing the Sheriff coming down the hill towards them at such a frightful speed called to him and asked what was the matter. He told them he was pursued by the mob, and commanded them in the name of the State to protect him. They replied that they would do so, as they were well armed. The Sheriff, encouraged by this, turned to the approaching mob and commanded them to stop, but as they paid no attention to the order, and continued to advance, apparently reckless and blood-thirsty, and raising their guns to fire at him, he ordered O. Porter Rockwell to fire. Aiming at the clasp of the belt on the foremost man, the latter fired, and simultaneously with the report of the gun the man fell from his horse. His comrades then stopped and cared for him, leaving the Sheriff to proceed on his way.

PROGRESS WEST OF THE MISSISSIPPI.

The following letter is from one well known in Michigan, who now occupies an important position under the government—

Salt Lake City, May 20.

To the Editor of the *Detroit Tribune*—

Just twenty years ago this month on leaving the "dear old City of the Straits" for California, I became the correspondent of the *Advertiser*, and during all my life in the golden State, from 1852 to 1856, I endeavored to enlighten the citizens of the beautiful peninsula as to the mineral, commercial, and agricultural resources of that

State. Since that period what wonderful changes has our beloved country experienced, and what strange things have all us middle-aged men seen. Then it took me 27 days to reach San Francisco; now the journey occupies only five days. Then our latest intelligence from home was 25 days old; now it is received in the twinkling of an eye. Then everything west of the Mississippi was a desert, a *terra incognita* and Indian Territory; now the whole continent, through Nebraska, Kansas, Colorado, Utah, Nevada and California, is dotted over

with villages, mining camps, school-houses and churches, and the entire country from Omaha to San Francisco is nearly as well settled as was Michigan from Detroit to Chicago in 1845. Then Salt Lake City was three months distant in time from the Missouri river—now it is a thriving, growing city, with churches, schools, hotels, and all the comforts of life, only four days' ride from Detroit. In these last 20 years, since I left Detroit for California, over 8,000,000 of people have settled west of you, and at the western terminus of the Northern Pacific Railroad, where I sat down in the first log cabin ever erected there, in 1853; is now laid the foundation for a great and rising city; while here in Salt Lake I prophecy that 100,000 people will be found in the next five years, and half a million in the Territory of Utah.

Driven here to commence for the fourth time my life, by the awful conflagration of Chicago, I propose now to resume my former post as your correspondent, and so tell your readers, my true old friends in Michigan, of the wonders of this great inland portion of our continent. And first let me begin by stating that for mines of silver, copper, lead, coal and gold in the southern portion of the Territory, Utah has no superior in the Union. Cheap labor, cheap provisions, cheap transportation, easy facility for the reduction of ores, enable the miners here to make a ton of silver at least at one-third less cost than in Idaho, Montana, Colorado, Nevada, or even the back parts of California. A heavenly climate in this locality, mild winters, good roads, railroad facilities advancing rapidly south, under Brigham Young's control, all stimulate the growth of the country and the development of its mines. Our old friend Capt. E. B. Ward, with his giant head and great enterprise, has seen all this,

and Professors Mayhew and Griffith are now here, and hard at work selecting the best location for Captain Ward to develop. Captain Smith, the color-bearer of the gallant first Michigan, at Bull Run, is here with his son-in-law to develop and sell mines bought five years since, which will make him rich enough to compete with the Bulls and Baldwins, and Chandlers of Detroit. They will return to your city and report to Captain Ward as to the mineral resources of this Territory, which report will open the eyes of your people to this new field for business and speculation. Hereafter I will give you a weekly statement of the mining and business matters, and will furnish you accurate and reliable reports as to the situation, individually and politically. At present let me tell all people in Michigan that life, limb and property are as safe here to-day as in your own quiet State; that all men, women and children may come and travel all over Utah with as much safety as they may go to Kalamazoo, or Grand Rapids; and that all pretences that blood has flown or will flow in these streets are mere exaggerations, having no foundation or truth. If you doubt this statement, ask Professor Mayhew, or Mr. Griffith, or Mr. Smith, or even General Morrow, in command here. Whatever crimes or wrongs the Mormons may have committed in the past, at present a more quiet, industrious, temperate, chaste people does not exist within the Union. The railroads, telegrams, and the tide of emigrants pouring into this valley have already (if violations of law ever took place), changed all that; and all the laws of the United States can be enforced here as in Michigan, with the consent and concurrence of all our people. In my next I will explain more.

GEO. C. BATES.

—*Detroit Advertiser and Tribune.*

UTAH NEWS.

The following are from the *Deseret News* to June 8.

On June 5th one of the street cars was run on the track in Salt Lake City, for the purpose of having the curves spiked in their proper places. The track is nearly complete to the Eagle Emporium, and the workmen are engaged on East Temple street, preparing the road for ties.

Elders Edward Stevenson and Nathan T. Porter left on the 8th to fill their missions in the United States.

A letter from a resident of Kanab says—"All is prosperous here. The crops look very promising. The general health of the people is good. The Colorado river gold excitement has almost entirely died out. The river is very high.

High waters continue. All the bridges on Bear river have been washed away, excepting Hampton's, which had not been heard from. Packer's bridge at Bridgeport, went on the 2d. There is talk of starting a ferry. Fields and gardens look very promising all through Cache. There are no grasshoppers.

The Sanpitch river and its tributaries in San Pete County, are overflowed. Several bridges have been washed away and others are in danger. A great amount of damage is being done to fields and meadows and also to improvements in towns and settlements.

On the 7th the Sevier bridge was still extant, but it was quite dangerous crossing it. The water was running round the north end the entire distance from the bridge to the Bluff, about eighty feet. The water was still rising, and had commenced running round the south end.

Captain Samuel Cunningham, of St. George, reports crops looking uncommonly well in that vicinity, with good prospects for sufficient water. The settlers have learned by experience that grapes, cotton, sweet potatoes and lucerne are the safest and most profitable crops. The mining prospects in the Silver Belt District are flattering. The Pinto Iron works are turning out excellent castings and are kept constantly running.

Elders C. C. Rich and Jos. C. Rich, called on missions to the Eastern States last Conference, left Ogden June 8 for Massachusetts, making a stay of a few days in Illinois on the way thither. They purpose being present at a meeting, to which they have been invited, of members of every branch of the Rich family in America, which representation is expected to consist of several thousand people. The meeting was to continue two days, June 26th and 27th, and was to be held at Truro, Mass. This reunion of the Rich family was inaugurated by a number of gentlemen named Rich, residents of Boston. It is stated that the family genealogy has been traced back several hundred years. On their return from Massachusetts, the aforementioned brethren will visit Kentucky, where they will spend some time laboring in fulfilment of their mission.

The following are from the *Salt Lake Herald* to June 9.

The Salt Lake Gas Company announce that they will proceed forthwith to erect their works, and will be prepared to furnish gas for general use about the first of next November, at four dollars per thousand.

We learn from General Maxwell, register of the land office, that there has been more correct land entries made in Utah and patents have been received up to a later date, than in any other land office in the country. These creditable facts, we believe, are in a large part due to Hon. W. H. Hooper, delegate from Utah, and General Maxwell.

The Utah Northern railroad was to open for business on the 18th of June, when passenger and freight trains would commence running from the junction of the line with the Central Pacific railroad to a point near Hampton's. The distance, we believe, is about twenty-five miles. The line is excellently built, and will be one of the best paying enterprises in the west. In a short time the track will round into Cache County, and take in its sweep a fine range of prosperous settlements, built up by an enterprising population.

Bad men are never completely happy, although possessed of everything that this world can bestow; and good men are never completely miserable, although deprived of everything that the world can take away.